Volume LVII CHICAGO, MAY 17, 1906 Number 12

UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

THE WORLD'S AGE.

Who will say the world is dying?
  Who will say our prime is past?
Sparks from heaven within us lying
  Flash, and will flash till the last.
Fools! who fancy Christ mistaken,
  Man a tool to buy and sell;
Earth a failure, God-forsaken,
  Anteroom of Hell!

Still the race of Hero-spirits
  Pass the lamp from hand to hand;
Age from age the world inherits—
  "Wife and Child and Fatherland!"
Still the youthful hunter gathers
  Fiery joy from wold and wood;
He will dare as dared his father
  Give him cause as good.

While a slave bewails his fetters,
  While an orphan pleads in vain;
While an infant lisps his letters,
  Heir of all the ages gain;
While a lip grows ripe for kissing,
  While a moan from man is wrung,
Know, by every want and blessing,
  That the world is young.

—*Charles Kingsley.*

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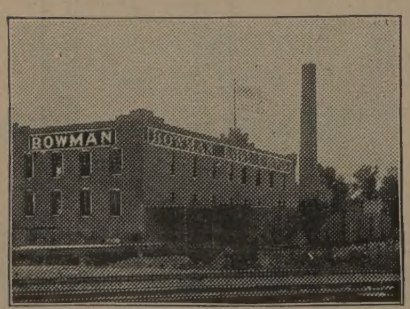

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LVII THURSDAY, MAY 17, 1906 NUMBER 12

VACATION VS. RE-CREATION.

The newspapers are already beginning their annual quizzing of the ministers and teachers who are planning for an "escape from work" and exacting their "season of idleness." We confess that with much of this good natured humor we find ourselves in sympathy. Two months or more of the year is too large a fraction of life to be spent in aimless quest for health and strength, particularly when such aimless indolence sadly misses the mark. Sunburnt cheeks and hardened muscles do not necessarily mean invigorated minds, or renewed courage, as the teachers and the preachers, come next September, will realize. It will take many weeks of hard work to bring school and congregation back to the working vigor and spiritual interest which was theirs in June. Both teacher and preacher must use the summer intermission for the renewal of mind, the filling in of the vacant thought-bins, else their "vacation" becomes indeed a significant term. Not gossip, or hammock lolling, or even chasing after scenery, but thoughtful contact with high spirits in books, or out of them, and brooding on great themes and planning great things will justify the midsummer change. Our readers will find on another page the advertisement of the Tower Hill encampment, which seeks to minister to those who seek such recreation. Said the dying Herder: "Give me a great thought, that I may refresh myself with it."

Rev. J. M. A. Spence recently preached in the People's Church of Aurora a suggestive sermon on "The Religion of Today," in which he elaborated the truth, which cannot be stated too often, that:

> The question is no longer, "What must I do to be saved?" but "What can I do to save others?" Fear cast out, sacrifice done away with, prayer perfected, we are standing at the dawn of a new religious day.

The *New England Magazine* reports Professor Winchester's "Life of Wesley," Stephen Phillips' "Nero," President Pritchett's "What is Religion, and Other Student Questions," Upton Sinclair's "The Jungle" and A. B. Ward's "The Sage Brush Parson" as among the best selling books deserving mention. Any help in directing the reading of the too careless reading public is valuable.

At last the Hull House is on its own ground. Seventeen years ago Miss Helen Culver, an heir of C. J. Hull, an old settler, gave Miss Addams permission to move into the undesirable old tenement. Miss Addams having "proved up," made good her claim, receives for the Hull House corporation a clear title to seventy-five thousand dollars' worth of land upon which stands the Hull House village. There is nothing like demonstration.

A correspondent for the *School and Home Education* says: "The storm center of education in the United States has shifted south. If the schoolmaster wants a heart-warming, let him turn his eyes to Louisiana." In justification of this startling statement the writer gives a vivid account of the recent state teachers' association held at Baton Rouge. He closes his interesting "bill of particulars" by saying: "Great things are coming to Louisiana schools in the near future." Still the despised Nazareths cradle great things.

At the recent meeting of the Congregationalists held in Oak Park, Josiah Strong and others said searching and timely words concerning the aristocratic tendency of the modern church. The freezing-out qualities of certain costly elegancies considered as requisite to a "popular" church are becoming more and more apparent to the student of sociology. A book which has appeared in England entitled "Christianity and the Working Classes" is receiving much attention on both sides of the Atlantic. It is a book to be widely read by preachers of all denominations and of no denomination.

The Chicago Bureau of Charities has organized "The Cripples' Employment Bureau," which has proved its usefulness so promptly that one wonders why it was not thought of before. The workmen and women who have passed "the age of efficiency," as interpreted by the "unions," the one-armed and the one-legged, the feeble and defective, have still in them the capacity of service, and the complexity of a modern city, and still more, the opportunities of the country and village have many "jobs" for such. Give the cripples a chance. Write your needs to Eugene T. Lies, 79 Dearborn street, Chicago.

The *New York Herald* has compiled a list of what it calls "Rockefeller's groups of corporations." It finds four hundred and seventy-five such corporations, the capitalization of which amounts to $5,239,098,892. These corporations represent 60 per cent of the railroads of the United States, and six million people are directly dependent for the necessaries of life upon the earnings of those in the employ of these groups. And still there are those who think that the public is giving too much attention to the poor rich men, and any searching attempt to study these corporations is dismissed by the unfortunate use of the "muck rake"

figure, a use, as we have already claimed in these columns, unwarranted either by historic or literary interpretations.

Some day even the financiers and the politicians will awake to the true significance of the fact that the great exigencies caused by an earthquake, the high demands for humanity, develop the efficiency, demonstrate the mastership of great men, as the assumed necessary incentives of personal ambitions in commerce or in politics could not do. E. H. Harriman, the great railroad king, was never so kingly as when he proved himself to be the man for the occasion. The same may be said of Mayor Schmidt, of ex-Mayor Phelan and of the other men who proved to be equal to the occasion, while the hidden weakness, the halting sinew, were discovered, to the surprise of their friends, in others. Altruism and not egotism is the highest inspiration, as it is the severest test of manhood and womanhood.

The recent dedication of a beautiful new building to the use of the Chicago Normal School is an event of more than local and passing significance. It was the blossoming in stone of the work of D. S. Wentworth, Francis W. Parker and Arnold Tompkins, all of them prophets of education, successful pioneers in pedagogy, and this apostolic succession is well maintained by the present incumbent, Mrs. Ella Flagg Young, who holds an enviable position among the educators of America in her own right. It is worthy of note that all of these teachers and this school are parts of the proud achievement of the public school system. The best equipped and most progressive private institutions in the country, from the kindergarten to the university, are glad to come to this public school for suggestions and inspirations.

The American public has been patient with the overworked pride of the "Daughters of the Revolution" and its schisms, the Daughters of the Confederacy and its well meant but often misplaced and poorly directed enthusiasms. It now seems menaced with a "National Society of New England Women" with its "Colonies" in all the cities of the land. Respect for ancestry, the love of home and native land, is the indispensable attendant of civilization, but mother love nedes no organization to foster. A public display of family kisses is of questionable taste. The *New England Magazine* for May has a "Department" of four pages in small type giving the particulars of "programs" and "proceedings" of various "Colonies," in which euchre parties, candy and cake sales, parlor functions and other leisure class industries are mixed in skillful proportions with some things that seem to us more worth while and more worthy of the traditions of New England, these need no organization to discover or interpret.

The current number of the *Scientific American* is largely devoted to the modern uses of concrete, which is destined to become the basis not only of the safest but of the most economic construction. The mountains of California have an endless supply of the raw material out of which Portland cement is manufactured. Sand is as ample as its beaches and the brick bats of the ruins can be ground up, making admirable substitute for crushed stone. These three are the necessary ingredients in concrete. California has the chance of a thousand years of building not only its houses but its poor men's homes out of non-combustible material. If only a benignant million could be entrusted to a small but wise board of architects, to be used in building laboring men's quarters, the perfection of which could be developed only by experimentation, and these quarters could be offered for sale, without interest, on the installment plan, it would not only be extending help to the unfortunate in the most effective way, but it would offer the world an object lesson in city-building that would turn a local calamity into a world-blessing.

The *Congregationalist,* speaking of the problem of fellowship, says:

> "Our Congregationalism is an attempt to realize the universal church, on the only lines which, as we see it, can unite all Christians. Unlike many of the other organizations within the universal church, it demands no exclusions. . . . All true Christians are our brothers; we find fellowship with all through our own freedom, just so far as they will allow that fellowship."

This sounds good, very good. Is it so good as this, or is even our candid and frank-minded contemporary yielding here to the persistent danger of easy writing, self-congratulation and an optimistic disregard of many disagreeable facts? One does not have to go very far out toward the margin of organized religion today to find himself politely excluded by the ignoring, if not the resenting, process, even from the inclusiveness of the "Congregationalism" of which our exchange is the progressive organ. In the few words quoted there are some assumptions which are all the more tremendous because unconscious. Christianity and universal religion are assumed to be synonymous, notwithstanding the nineteen centuries of history. "It demands no exclusions" (!) What of the history of Unitarianism? What of the Congregationalism of Bellows and Hale, not to speak of that of Channing, Parker and O. B. Frothingham? Words are dangerous things to handle and still we cannot get along without them. Let us hope that this editorial is a great prophecy, albeit questionable history. Some day "Congregationalism" will "find fellowship with *all* through its freedom."

Charities for May contains a most suggestive analysis of children employes in Chicago. Under the laws of the State of Illinois no child is permitted to go to work under fourteen years of age, and from fourteen to sixteen they must show evidence of their age and

their proficiency in school. Eight hours is the limit of a child's day of labor, and no child is allowed to work after seven o'clock at night. And still the office that grants labor certificates to children report that in the two and a half years that the law has been enforced 30,643 children have gone to work. Ninety-one per cent of these children were born in America, though eighty-seven per cent of them were born of foreign parentage. Forty per cent of these children, or nearly ten thousand of them, had not passed beyond the fifth grade when they went to work. Here are wrongs which cannot be righted by any laws applying to the individual, employer or employe. There is something radically wrong with the system that compels these children to take their places as relentless cogs in the industrial machine, while mind and body are still unformed. They do the work for which mature men and women are waiting, simply because they can be hired at a lower price, and, sad to contemplate, they do a lot of things that are not worth doing. An immense percentage of the output of a modern industry is not needed by the modern world. The great manufacturers and their allies, the dealers, literally create the demand which they proceed to supply, of a quality and at a price of their own electing. Ruskin's charge of fifty years ago is still largely valid. Our economists have failed to face with becoming seriousness the three fundamental problems of any righteous sociology, viz., Dress, Debt, and Diet (including, of course, the drink question).

A Cup of Cold Water

The senior editor of UNITY on a recent Sunday took part in an unique dedication service, considering the auspices and the day, and the most unique feature about it was the fact that it was unique.

It was the dedication of a street watering trough and drinking fountain in front of the People's Church of South Chicago. The church is an humble one—architecturally a case of arrested development. It has not reached above the basement. Its constituency consists largely of wage-earning men and women connected with the many industrial plants in that neighborhood. The pastor, Rev. W. H. MacPherson, is a young man, who has had a part of his training in the Stock Yards and who is still pursuing his studies at the University of Chicago.

The fountain is an unpretentious one,—a combination of horse trough, a dog and a cat chance, a faucet for men, women and children, and a lamp post on which the city authorities have mounted an electric light, which they propose to keep lighted at the city's expense.

Where now the fountain stands in front of the church was once a wooden post on which was mounted a smoking kerosene lamp, which was lit when anything was going on inside. Some months ago the young pastor had a dream in which he saw the unsightly lamp with its murky chimney replaced by a fountain of running water, at which men and women slaked their thirst and battered and over-strained horses refreshed themselves, and forthwith he proceeded to convert his dream into a reality. This was realized, and it was dedicated on Sunday afternoon, May 6. The preliminary exercises were conducted inside the little church, the Sunday School children, a pretty band of eighty or more, leading in the singing. There was a solo or two, a prayer by the pastor, and an address by "ye editor," after which the large company gathered on the street around the fountain. The water was turned on by a church official and the dedicatory words were spoken by the editor, consecrating the fountain "to the use of bird, dog, horse and man," and with the water, pure symbol of the love of God, he dedicated it to public service.

The architecture of the fountain is simple. It is such as can be obtained through any large dealer in architectural iron. The whole cost in money was perhaps one hundred and fifty dollars, but this implies many nickels and dimes, aye, coppers, from the pockets of day laborers and their children.

Why was this, the most fitting thing in the world, unique? Churches, homes, school houses, court houses, parks, even bridges, are dedicated to public service, frequently. But this first requirement of man, physically, and the most tender symbol of true religion, suggested by Jesus, is almost wholly unknown among the churches of Christendom.

"Verily I say unto you, whosoever giveth one of these little ones a cup of cold water in my name, shall in no wise lose his reward."

And still, during the hot summer days steaming horses drag heavy loads through miles of dusty streets and weary country roads, stand hours in the hot sun tied to the village hitching post, with never an opportunity for a drink. Churches on most any corner, but they offer no drop of water. Saloons are the only institutions in village, on country road or in the crowded byways of the city that take thought for the horse and offer at least the brute a drink of cold water, albeit for the sake of luring the driver to pay his money for a less refreshing draught. The present writer has traveled horseback over many thousand miles of country road, first and last, and the mutual sympathies and community of interests with his horse have been divided on this point only. His good mare, Roos, believes in the saloon and spies it from afar, while the rider would feign obliterate the saloon and preserve his respect for the churches and the school houses, in which his horse has the minimum of interest.

It was on some such lines of thought as these that the dedication address ran. We have no desire to reproduce it here. But why not multiply the church drinking fountains? Let us have fewer spires and more street lamps in connection with our religion. Less upholstery and more fresh water will do much to vitalize our religion and justify our church expenditures.

Kipling in Corn-Planting Time

Last week the senior editor spent a couple of days on the circuit with the preacher bird-man of Tower Hill and UNITY. Rev. Rett E. Olmstead has been making his home in the beautiful village of Earlville, Illinois, supplying on Sundays the Universalist pulpit in the town and supplying the Union Chapel in the woods at Pleasant Hill, thirteen miles away.

There was a reading in the afternoon and a lecture in the evening booked for each place, and automobile connections arranged for between the two stations. It was Kipling for the afternoons and the "Overlapping Territory in Religion" in the evenings for each place. The audiences at Earlville were creditable, but the audiences in the woods were inspiring. Here we were, seven miles from a railroad station, in corn-planting time, in the heart of the great corn raising district of Illinois, with twenty-five or thirty able-bodied men, all of them farmers, turning out at three o'clock in the afternoon to listen to readings from Kipling. It was not surprising to find as many or more women, for this is the day for women. Thanks to the tutoring of the woman's club movement, the women everywhere are being educated to take at least one afternoon a week off for the benefit of their souls and the community. The surprising thing was to find the men who were willing to lay aside their tasks and come of their own free will and enjoy, as they apparently thoroughly did, an afternoon of poetry.

All this means that the farmers are beginning to yield to the pressure of the age, to profit by the achievements of their time. Thanks to the telephone, the rural delivery and the daily paper, the farmers, the most individual and isolated of workmen, are slowly but surely being socialized.

In this garden country of La Salle county of course it meant that the farmers have won out in the cruder battle with swamps, malaria and mortgages. The children and the grandchildren of the pioneers are now living in steam-heated, carpeted and telephoned houses, which stand on the site of the log house or its pine attendant, built by the pioneers. The automobile is taking its place among the farm necessities. A dozen or more have been sold in this farm community this season.

But something else had been preparing the way for Kipling in these woods. In clear, bold letters over the door of the beautiful little chapel is inscribed, "Pleasant Hill Union Church." The "Union" is the potent element in the name. The builders wisely resisted the solicitations of the most liberal of denominations to affix a sectarian label. As a result this pretty chapel has become a social center in the country side, which has attracted intelligent men and women of all sects and of no sect from a circle twenty-five miles in diameter. The high preaching on Sunday has been enjoyed, but perhaps more potent has been the monthly "Circle," with a hundred or more farmers, farmers' wives and farmers' sons and daughters, gathered to break bread together and to socialize their joys, their intellectual pursuits, as well as commercial interests. A study of the Pleasant Hill Social Center gives one a new hope for the country, indicates the way by which the dead and dying country churches may be recreated if indeed the old type is not so far gone as to be beyond resuscitation, in which case a new creation is not only possible, but imperatively needed. The corn crop of La Salle county will not be smaller and the weed crop will not be larger for that afternoon's intercourse of half a hundred or more farming men and women with "Tommy Atkins" and "MacAndrews, the Old Engineer." Let other farmers take note and go and do likewise.

The Tricks of Trade

In another note we give some trustworthy figures concerning the commercial power of the Standard Oil Company. It is more than a step from the "sublime to the ridiculous" in commercialism to pass from these world-moulding figures to the humiliating revelations which are coming out in Chicago before the government committee of investigations into the methods of the Standard Oil Company. Last week an ex-wagon driver and salesman of the Standard Oil Company told of six tricks which he was taught by the agents above him to use in running the oil competitors off his territory. These tricks were exemplified as well as stated. We are not concerned with the legal aspects of this exposure. The economic harm done in this way may be trifling. Indeed, for argument's sake we may well admit that it was all for the good of the consumer. But what of the ethical degeneracy, the spiritual malaria, generated by these soul-blighting tricks of trade? No wonder that the richest man on earth should feel called upon to dodge, sneak and hide himself for weeks lest an officer of the law might summon him to the court of justice and ask him to tell some of the things which he knows. As a contribution to current ethics, as sermon material, we give below a part of the report of the Chicago *Tribune*.

F. S. Hibbs, who for thirteen years was a tank wagon driver and salesman in the Peoria district for the Standard Oil Company, told in detail the tricks which he and other agents of the company were taught to use to gull the unsuspecting public into buying the oil of that company. Prof. C. H. Hand, officially known as the general manager of the Standard Oil Company of Kentucky, with headquarters in Cincinnati, was the man who taught juggling of lamps so as to burn badly with the oil of competitors, while with an inferior grade of oil of the Standard company they would give a brilliant white flame.

Here are six of the tricks which Hibbs was taught before he was sent out on the road:

"It is an easy matter, under certain conditions, to make a poor oil show up better than a better grade of oil, if the lamp is properly manipulated," he said. Using a lamp which had been procured for the purpose, he illustrated.

"We were fighting the National Light Oil Company, in Mattoon, and these are the tricks I used. In making a test with a poor grade of oil we are instructed to take a lamp with a shallow bowl. Poor oil will not siphon as well as good oil, therefore, the shallower the bowl the better. For our competitor's oil we were told to take a new chimney, and an old chimney for

our own. There is in glass a certain amount of magnesia, which, when heated, turns the glass dark, making it look as if the oil burned with a sooty flame. After a while this magnesia burns off, and therefore, with a new chimney, the competitor's oil looked as if it gave a smoky flame, while ours burned bright and clear.

"In trick No. 2 we dried both wicks carefully. For our own oil we left the wick perfectly dry, but for the competitor's oil we dampened it about half an inch down with saliva. This trick was used in making a time burning test. When the competitor's wick burned down to the moistened place it no longer would siphon freely; therefore, the flame would die down, while with our dry wick it would keep on burning as brightly as ever.

"Trick No. 3 was calculated to make the flame with our oil show up white and that of the competitor yellow and smudgy. To do this we trimmed the wick of the competitor's lamp and broadened it out at the top, making it have a wide burning surface. On the contrary, our wick was trimmed up so that it had a narrow burning surface, the top having a fine edge. The lamps were then placed side by side in front of a white background. White box covers or cloth was put up behind the lamps to give this background, and then, when the lamps were lighted, the competitor's flame would be a thick yellow flame, while our flame would be clear, and white and thin. This was one of our favorite tricks.

"With our fourth trick we made the wick of our competitor's lamp char, and the flame was weak and uncertain. This was an easy trick. The wick which we burned in our competitor's oil was left long, so that it curled around the inside of the bowl of the lamp. This made the siphoning more difficult, as the oil had to travel farther. With our oil, however, we used a short wick that stuck straight down into the oil. The wick siphoned much quicker, and while the other wick was charring before the oil got to the top, our wick was burning evenly with a bright flame.

"In order to get a perfect light the chimney must fit around the bottom of the burner snugly. Our fifth trick was to bend the base of the burner slightly, so that a current of air would get in under the chimney, and that would easily convince any one that the competitor's oil was no good. Of course the chimney in the lamp which contained our oil would fit snugly and we could show a good flame.

"The sixth trick was a neat one, but it had to be manipulated carefully. In our case we carried a little dirty flour, and we would have a little on our fingers when fixing a lamp with competitor's oil. With this flour we stopped up some of the air holes underneath the burner, shutting off the draft. Of course in our lamp the air holes would be nice and clean, and the difference in the flames was all to our advantage."

Forward Movements in Religion

CONVENTION OF THE FREE RELIGIOUS ASSOCIATION, MAY 25, 1906.

The annual convention of the Free Religious Association will be held at the Parker Memorial Building, Boston, on Friday, May 25. The general subject at the morning session, at ten o'clock, will be, "Forward Movements in Religion." Mr. Edwin D. Mead will preside; and there will be addresses by Rev. Jenkin Lloyd Jones of Chicago on "The Authority of Truth," Rev. Joseph H. Crooker on "The Winning of the Real Bible," Rev. Everett D. Burr on "The Decline of Sectarianism," Mr. Robert A. Woods on "The Discovery of Social Love," Rev. Algernon S. Crapsey of Rochester on "The Higher Demands of International Ethics," and Rev. R. C. Ransom on "The One Blood of All Nations."

At the afternoon festival and luncheon, at half-past one, Rev. Edward Cummings will preside; and there will be brief addresses by Col. T. W. Higginson, Mrs. Julia Ward Howe, Mr. V. A. Tsanoff of Macedonia, Rev. Edward C. Towne, Rabbi J. H. Landau, Rev. Charles W. Wendte, Rev. John Haynes Holmes, and Rev. Clay MacCauley.

It is what we *think* and what we *do* that makes us what we *are*.

THE PULPIT

The writer had the privilege of attending the exercises in connection with the inauguration of James G. K. McClure as president of the McCormick Theological Seminary (presenting the greetings of Beloit College), and was deeply impressed with the entire service, including the whole-hearted fellowship at the banquet of the alumni. The address of Dr. McClure was not only worthy of the occasion, but it was a carefully prepared paper, setting forth the "Mission of Presbyterianism" that will mark a distinct epoch in the history of that denomination. Guests would not have been disposed to look or listen in a critical spirit, but when the address of the new president was discovered to be a masterly, statesmanlike, epoch-marking paper, enthusiasm of both guests and alumni burst forth. If we mistake not, this address, which was published in full in the *Interior* and which we reproduce in this issue (excepting the prologue), will be regarded as one of the great official utterances of Presbyterianism. It is distinctly abreast of the age, is deeply spiritual, sagacious and tender, inspiring conviction as well as courage, hope, and faith. UNITY is deeply grateful to Dr. McClure and offers hearty congratulations to McCormick Seminary. C. A. O.

The Presbyterian Spirit

THE INAUGURATION ADDRES. OF JAMES G. K. M'CLURE, PRESIDENT OF THE M'CORMICK THEOLOGICAL SEMINARY.

The particular subject that I desire at this time to offer for your kindly attention is "The Mission and the Opportunity of Presbyterianism in this Present Generation."

My reason for choosing this subject is my own profound interest in it, and also my feeling that in our characterstic reluctance to mention our denomination we leave unstated great facts that have in them arousing and world-saving power. I earnestly trust that as I today proceed with my line of thought, my words will seem to you the expression of a man who loves and values every church that bows before God in Christ, and who at the same time longs to have the church in which he has been reared and which he himself espouses with full allegiance, advance to a new and larger usefulness.

By Presbyterianism I mean neither the polity nor the doctrine of Presbyterianism, but the spirit of Presbyterianism,—a spirit that is born of both polity and doctrine, and is at the same time their expression and their glory. Presbyterianism as a title is and always must be distinctively associated with a form of government. Because ours is a polity scripturally based, in which the whole people express themselves through representatives named presbyters, we are Presbyterians. Side by side with that polity and breathing the very air of its reverence for divine authority, its exaltation of the individual conscience, its assurance of freedom, stands our doctrine. Both polity and doctrine exist for the purpose of securing to man a development in holiness and helpfulness that shall make him like unto the very image of Jesus Christ. In the application of that polity to the details of administration there always have been and there always will be variations of interpretation. Likewise in the application of our doctrine to the processes of logic there always have been and there always will be variations of interpretation. But the spirit of Presbyterianism is without variation. All through history it has been one vital and vitalizing element.

It is this unvarying spirit that arouses the admiration of students of human progress—the spirit that fired the hearts of men who differed widely in ecclesiastical and theological controversy, but who were one, whether in Holland or Ireland, Bohemia or Canada, in their derivation of rights from God alone and in their confidence in his all-sufficient grace. The

academic councils of the Genevans and the mountain hidings of the Huguenots, as well as the prolonged sittings of Westminster and the solemn covenantings of Greyfriars—all knew one spirit that linked heart to heart in unbroken bonds; and that was the spirit of Presbyterianism. Even when differentiation in modes of worship, as in the use of liturgies and musical instruments, has loomed large, differentiation in spirit has never so much as appeared. For that spirit every lover of his race may well thank God. It has set forth the way of liberty; it has thrown off human usurpation; it has summoned to heroic endeavor.

Splendid and inspiriting as Presbyterianism has been in the past, Presbyterianism cannot live on its past. It would be most unfortunate if Presbyterianism took the least degree of self-satisfaction in the deeds of the fathers. The look-back may become a means of tarrying that results in paralysis. Presbyterianism to justify itself as worthy of today must answer to today's needs. What are such needs? I specify six such needs.

A. One is a moving sense of sin. From the whole round earth of Christendom earnest laborers are crying out, "Would God that people more deeply felt their sins!" The prodigal is in the far country of wrong-doing, and seems happy with his husks. The elder son has the material blessings of life, and seems to be unaware of his heartless self-centeredness. The miserableness of absence from God and the miserableness of an unfilial relation to God and of an unbrotherly relation to man, appear all too seldom. The evidences of penitence for the breaking of God's law and for the grieving of God's heart are lacking. The world rushes on, absorbed in the pursuit of its own aims, while the thought of a beneficent God who takes account of the use of all his gifts, neither deters from selfishness nor inspires to gratitude nor infuses with fear.

B. A second need is the need of a right valuation of the individual. The very terms "the classes" and "the masses" indicate the tendency to overlook the individual. The employment by corporations of tens of thousands of men, representing six times that number of souls, bulks mankind. The unusual mind, the mind of pre-eminent capability, indeed stands forth with mountain-like prominence; but the great multitude of minds, the minds that tend machinery and do the drudgery, are like an absolutely smooth plain. Life as life is cheap,—cheap to the capitalist, to the saloonkeeper, to the sybarite, to the discouraged and to the vicious. Men are treated in the mass, and men treat themselves in the mass.

C. A third need is the need of a clear emphasis on essentials. The woes of the world are so many and its discordant voices so confusing, that men are weary of the petty and the unnecessary. "Who will show us the way? Show us simply the way of the right life," they say. "Side issues are not wanted. The controversial questions of the ages, the claims of rival denominations, we care for none of them! Life is so complicated, duties are so many and so exacting, pleasures are so open and so inviting, that what we wish is to know exactly, in concise and still in comprehensive form, what God requires of us, no more and no less."

D. A fourth need is the need of religious encouragement to scholarship. Never has the general public enjoyed the advantages of education as today. Never has so much reading been done as is being done now. Education is set forth as a panacea for all ills; and the growing child is taught to think education in itself a passport to success. In the higher walks of society as well as in the lower, scholarship is at the front. Investigation searches everywhere. Traditions are scrutinized. The crucible is at hand, and the microscope. Questioning is in the air, and only that which stands questioning may expect to abide.

E. A fifth need is the need of unflinching loyalty to today's convictions. The age is not without its residuum of truth. There are things that remain after the crucible and microscope have done their work. It is loyalty to these things that is needed. Men are in danger of thinking that the confusions of society and the destructions of scholarship have left them free to go their way unchallenged by allegiance to any special principles. What is needed is a clear-ringing utterance, stating the truth, the very truth as it is today, and then a summons to obedience to that present-day truth.

F. And a sixth need of the hour is the need of an effective concentration of forces. The battle is so severe that any waste of money, of apparatus and of men seems foolish and even wicked. The world knows, and every Christian laborer knows, that the kingdom is suffering because of its lack of resources, that church life everywhere would be more powerful if it could focalize all available forces. There are hundreds of reforms waiting to be developed. Besides, there are thousands of formative institutions that would make reforms unnecessary, also waiting to be developed. Every saloon and dance hall should be supplanted by a place of cheer and safety. It is time that all moral and religious people closed ranks and fought as one.

Here, then, are these six great needs—of a moving sense of sin, of a right valuation of the individual, of a clear emphasis on essentials, of a religious encouragement to scholarship, an unflinching loyalty to today's convictions, and of an effective concentration of forces. Is Presbyterianism particularly prepared to meet these needs? I think it is.

THE EXALTATION OF A SOVEREIGN GOD.

I. At the center and heart of Presbyterianism stands God. God is its starting point. If others think from man up to God, we think from God down to man. Presbyterianism is essentially an exaltation of God. We deny to no one the right to set forth first of all the freedom of man's will; but we hold fast to the belief that our particular duty and privilege is first to set forth God. Whatever others may expect to accomplish, we expect to move the world by preaching God. They who realize our special mission depend upon us to bless humanity through the magnifying of God.

In the fulfilling of our mission today, it is as clear as the sunlight that we cannot appeal to the fear of penalty in the language once used by preachers. No master mind out of the past, whether it be that supreme master mind of Jonathan Edwards or some other, could now sound the alarms of sin in the words the church at Enfield once heard. The words would freeze on his lips,—freeze because his sensitive nature would feel them to be unfitted to accomplish desired results in the minds of those addressed. But what Jonathan Edwards could do now, and what we can do now, is to set forth a sovereign God who is absolutely and perfectly lovable, whom to disobey is sin of the deepest and most destructive nature. Here is our transcendent errand—to preach such a lovable God that men shall be overpowered by a sense of shame and horror in sinning against him.

Well may we ponder our Lord's own words that the law and the prophets hang upon the charge to

love the Lord our God with all our heart, mind and strength, and our neighbor as ourselves. The mission of Presbyterianism today is to set forth to the hearts, consciences and minds of today a God so worthy of love that men shall feel they miss the highest joy of life if they miss fellowship with God, and do the greatest wrong of life if they grieve him. The conviction of sin will come when the awfulness of ingratitude toward God is recognized. It is the very goodness of God that normally should lead to repentance. The abundance of his Father's house and heart is to bring the prodigal to his right mind, and cause him to say, "I have sinned." The more lovable we can make God, the more heinous will sin appear. To love God results in hating sin.

How self-consumingly we may preach such a God! Instead of placing less weight upon his lovableness, we are to place more weight on it. The lovableness of God is our two-edged sword for cutting to the very heart of sin, and is our magnet for drawing the whole world away from its sin to the Saviour. Into the preaching of that God may enter heart-burnings as intense as ever flamed in Brainerd when he spoke to his Indians of the terrors of hell, and may enter pulpit-sobs as overpowering as those that choked Edwards in the Enfield pulpit. The hour has come not for less impassioned but for more impassioned preaching, and we have the material for the kindling of a fire in our very bones,—the material of the lovableness of God.

Anything in our hymns, in our interpretations of Scripture, in our forms of polity, in our expressions of doctrine and in our usages of worship serving to obscure God or injure the lovableness of God, must be corrected. The test of the accuracy of all statements of our faith and of our purpose, must be their clear declaration of the lovable nature of God. Our chief end is indeed to glorify God, and we do glorify him who is worthy of all love, when we so manifest him that humanity actually sees his unsurpassable attractiveness, and seeing, is enabled truly to enjoy him, now and forever. If with crystalline clearness and soul-consuming love we approach the God and Father whom Jesus Christ declared, we are the supreme means of convicting the world of sin.

THE VINDICATION OF THE FREE INDIVIDUAL.

II. Side by side with God, the first thought of Presbyterianism, is individual man, the second thought of Presbyterianism. Not that God fails to see the mass; he does see the mass, the multitudinous mass of human society, while he also sees in that mass every individual as an individual. Presbyterianism glorifies the individuality of man. In polity and in doctrine alike it gives him distinct place; it guards his rights; it secures to him every possible protection, whether he be rich or poor, old or young; and it charges him to remember that God's call and God's persevering grace are vouchsafed to him as an individual. Presbyterianism by its very nature has made men feel that every individual stands in a direct and special relation to God; that God alone is Lord of the conscience; that man needs no confessor to hear his tale of wrong, and no priest to shrive him of his sins, and no casuist to define to him his duty. He walks straight into the presence of God, and makes his peace with God alone, and takes his instructions only from God.

The aged Palissy, in chains before King Henry III. and his courtiers, heard the king say to him: "Recant, or I shall be compelled to give you up to your enemies, who will burn you to death." Palissy replied, mere potter though he was: "Listen to me, and I will teach thee to talk like a king; I cannot be compelled to do wrong." So replying, Palissy voiced his Presbyterianism, and told every oppressed and lonely and discouraged man, wherever he may be, that his individuality makes him a king, and that even though chains bind him, he may be unconquerable.

Yes, our individuality is our glory. It has done great things for the world's welfare. It has produced men of stern integrity and women of dauntless courage. It has led to deeds of inspiring martyrdom. There have been thousands upon thousands of youth even, who dared to stand alone though dragoons and tides threatened them with death. It has produced, too, great hosts of independent thinkers, men who held fast to their views though courts should condemn them and dungeon cells should imprison them. "Here lies one who never feared the face of man." No, the spirit of Presbyterianism was in John Knox, and he could not fear the face of any one but God.

This very individuality that has been our glory has sometimes been misused. It has led to divisions, to the exaltation of one's own individuality and to the overlooking of the individuality of others. Thus the distinguishing spirit of Presbyterianism has been injured in the house of its friends—and in Scotland there have been anti-Burghers as well as Burghers, and in America there have been the various bodies that bear the Presbyterian name and mean to live the Presbyterian spirit. All this is anti-Presbyterian,—all this militates against the very individuality for which Presbyterianism stands. Our individuality should be a bond of union not a cause of separation. Our individuality is an allowance that men cannot think alike.

The mission of Presbyterianism today is to show to the world that we believe in individuality,—believe in it as a working principle, as a unifying and upbuilding and world-saving principle. This is the doctrine that the great employers of labor need to hear,—the doctrine that every man, woman and child is an individual whose individuality is the individual's inalienable possession; whose individuality must be guarded; for whose individuality God holds the employer responsible. This is the doctrine that the great crowds of mankind need to hear,—the crowds that seem so intent on their own interests as to be unconcerned in the interests of others,—the crowds that in tenements and in factories and on the streets think of themselves as having no particular personal standing before the court of God. The worth of the individual must be preached—preached through general statements of the fact; preached through special messengers who shall search out each needy life and give it aid; preached until every man regards himself with reverence, and every man is regarded with reverence. We are the people to do this splendid and heartening work, because every feature of Presbyterianism magnifies individuality.

THE EMPHASIS OF CHRISTIAN ESSENTIALS.

III. Presbyterianism by its very nature is prepared to exalt essentials and essentials only. It is no idle assumption to claim that in requirements for church membership we seek nothing more than Christ himself seeks of any tender, earnest soul asking to be received by him. The great authorities of the Presbyterianism of the world today unite in asserting that Presbyterianism asks the applicant at its doors only what God would ask an applicant at the gate of heaven. It is not this or that theory of the atonement, nor this or that doctrine of inspiration, nor this

or that view of church government—it is, in a word, "Do you repent of all sin, and do you propose to live the life of a Christian disciple?" It is this word and this word only that is the sole and sufficient requirement for church membership; a word that means two things,—departure from wrong and allegiance to Christ. Given that word, and the church's welcome swings open to every sincere soul, however weak, ignorant, uncertain, hesitating, the soul may be.

This statement of our openness is true,—absolutely, unchangeably true. But the world does not know our openness. The world fancies that non-essentials are held as essentials, that there is no church bearing over its portal: "Leave sin. Accept Christ. Welcome!" The souls of men everywhere are waiting for a proclamation that essentials—and essentials only—are God's requirement. Presbyterianism is especially prepared to produce that conviction, because our fellowship has in it no thought whatever of priestly prerogative, nor of sacramentarianism, nor of apostolic succession through tactual consecration. Others may consider a special method of baptism necessary, but we accept any form of triune baptism. Others may deem a special method of ecclesiastical procedure necessary, but we hold that where the Spirit of the Lord is, there the assurance of the divine favor is.

The time is ripe for emblazoning our denominational breadth. Presbyterianism must sound aloud its characteristic insistence on essentials only. There is room for all Christ-devoted men in its fellowship, however much they may differ in non-essentials. It must challenge attention to its openness,—an openness that is one of its marked and abiding distinctions. Other communions may demand a confirmation that is a disavowal of former church connection, may insist upon covenanting promises that touch upon the rules of living as distinguished from the principles of living; but Presbyterianism makes no such demands. It is because the spirit of Presbyterianism insists only on essentials that Presbyterianism stands back of all the great union agencies of the kingdom as it does; that it so largely supports the organizations that give to the world the Bible and evangelical literature. It would be a terrible mistake for the interests of the church at large if the church at large did not uphold Presbyterianism and wish it sustained and developed, because it is Presbyterianism that in its very spirit intends to make itself second and essential truth first. It is no easy task to convince mankind of the simplicity of the gospel and of God's single requirement of essential truth. But the world must be so convinced; its salvation is delayed until it is so convinced, and we can do a goodly part in bringing in that condition by being true to our inherent spirit.

THE ENCOURAGEMENT OF TRUTH-SEEKING.

IV. Presbyterianism today finds itself upon historic ground in encouraging scholarship. The boast of all our past has been that we go straight back to the law and to the testimony, and that we submit every question to the decision of the Scriptures as that decision is ascertained by scholarship. We have claimed to be a thoughtful church, a church that made truth its test. Nor are we ashamed to quote the annals of the past, and let the world know the investigators and reasoners whose names are on our historic scroll. All the traditions of other days charge us to see to it that none stand farther ahead in the vanguard of truth than ourselves.

And still we have come to new times, times when what men call "light" is breaking out from physical nature, from historic records and from spiritual being, with exuberant fullness. Everywhere there are proclaimed discoveries; everywhere there are novel hypotheses and startling theories. The law and the testimony itself is subjected to explanations that test its claim as authority. In the brilliancy of the light, in the cross currents of the light, and in the very shadows cast by the light, minds are bewildered and even are frightened. As might be expected, the intellectual excitement of the times inflames ambitious thinkers, and causes many a man to exploit as facts the deductions of his imperfect investigations. Accordingly, books and treatises that disturb even the substance of faith are everywhere to be found.

In this condition of things, it is the very spirit of Presbyterianism to announce itself as foursquare to every truth, to proclaim that it welcomes all "light," whatever its source and whatever the purpose of him who presents the light. We are ready, we are even eager, for scientific study. We have no intention of exposing ourselves to the charge of "seclusion." We hold that the very fact that a school is a theological school indicates that the school is open to truth from every side. Our assured theory is that God is truth and God is one, and therefore all truth is one truth, and that no truth can possibly be found that fails to buttress remaining truth. Instead of being the shyest of intimacy with the other sciences, theology is meant to be the most familiar of all the sciences with other sciences. We believe that every truth when found to be a truth, bears witness to Him who is the truth. If in any way we have failed to see God himself as he is, then we thank investigation and scholarship for helping us to have a perfect view of him.

The truth-devoted spirit of William Tyndall concerning his version of the Scriptures, is our spirit. In a day when the temptation to be untrue to facts was great, he was resolved to be intellectually honest. "I call God to record," he wrote, "against the day we shall appear before our Lord Jesus to give record of our doings, that I never altered one syllable of God's word against my conscience, nor would this day, if all that is in the earth, whether it be pleasure, bonds or riches, might be given me." Intellectual honesty, we affirm, is essential to Christian character. Our seminaries are to be places where scholarship and investigation shall be encouraged. To proclaim our open-mindedness may expose us to misunderstanding and perhaps criticism, but such exposure is never to dismay us. As David fearlessly went out to meet Goliath, so we fearlessly go out to face every problem of scholarship, and we expect, if that problem has an error in it, to cut off the head of the error with the every sword of the error itself.

The position assumed by Tertullian in the second century puts us on our guard; that position proved to be unwise and dangerous. He said, "What has Athens to do with Jerusalem, or the Academy with the church? Now that Jesus Christ has come, no longer need we anxiously inquire or even investigate, since the gospel is preached. To be ignorant of everything outside of the rule of faith is to possess all knowledge." So saying, Tertullian in due time lost his faith. But what we expect is that the man who properly values Athens and the Academy will not lose his faith, but the rather will be confirmed in his faith. To our mind, scholarship tends increasingly to validate the authority of Scripture and to buttress confidence in Christianity.

Because this attitude of calmness, open-mindedness and patience is ours, we hold that all those who in

theological halls or church pulpits find surging within them theories removed from historic positions, should be conscientiously careful not to bring forward those theories as a portent of discord and overthrow, but the rather to make them a contribution to peace and stability. No thinker within a denomination studies the welfare of Zion if he rushes into the expression of views seemingly antagonistic to fundamental truth. Christ spoke as people were able to hear, not as he was able to speak. Time is always on the side of truth, and truth never accomplishes its end so persuasively and so healthily as when it works like the quiet leaven.

THE ANSWER OF ACTION TO CONVICTION.

V. To the convictions of duty as authenticated in every given day, Presbyterianism always demands allegiance. If any feature of historic Presbyterianism stands out with commanding prominence, it is the loyalty to the convictions of the hour. The Waldenses in their valleys, the Scottish congregations of 1843, manseless and churchless, worshiping on the seashore, all witness to the fact that when there was assurance of special duty, then there was devotion to that duty. Such devotion to the duty of the hour is our very lifeblood.

In every generation there is the truth of that generation. Truth is indeed invariably the same, but in different generations its manifestations are in varying degrees and in varying connections. History never repeats itself. No man by knowing the past may become an automaton in the present. Every theological question is in a new environment—a new social, a new scientific, a new ethical, environment. No heresy of today was ever given its deathblow by church councils of the past. Athanasius as a master mind met and settled the special questionings of his day. We, too, must be master minds for the special questionings of our day. There must be new bottles for new wine.

The question is, Are there truths for today? There certainly are truths—an abundance of them—for today. The clouds of doubt and criticism cannot obscure to any honest soul the great social needs of our times. Books like Charles Booth's "The Life and Labor of the People of London," Mrs. Van Vorst's "The Woman Who Toils," and Robert Hunter's "Poverty," show us the terrible condition of hundreds of thousands who will never be relieved until every kind of institutional help is brought to them,—the help of manual training and domestic instruction and physical recreation and regenerating love.

Then there is the great conviction, never so widespread as now, that religion must leaven and control every part of human life, complex as that life is—that not alone the closet of private prayer, the church of public worship and the treasury of benevolent socities must bear witness to a man's religion, but also that his commercial enterprises, his professional activities, his political connections and his municipal obligations must likewise bear witness to his religion. Religion must dominate social pleasure, money investment and legislative enactment. Religion to be religion, must enter into and shape every relation man bears to himself, to society and to God.

There is also, for the first time in Christian annals, the opening of the entire earth to evangelization. The challenge faces the church, What are you going to do about world-wide evangelization? The merchant and adventurer throng into every accessible land; they regard the nations far and near as an opportunity,—an opoprtunity for the exploitation of machinery and manufacturers and railways and every human invention. Shall the open nations be then no opportunity for the soldiers of the conquering Christ?

And then there is an occasion for the consecration of wealth such as has never before appeared in history. The money controlled by Christian countries is beyond intelligible computation. The possessions held by families distinctively Christian have but to be mentioned to seem incredible. Were this wealth laid at the feet of Jesus Christ, were any proportion of it definitely, systematically and prayerfully put to the service of his kingdom, that kingdom would have promise of speedy and sure consummation. This wealth must be so consecrated, else it becomes a bane to those intrusted with it. Somehow the whole tithe voluntarily must be brought into God's treasury; else we shall fail in a special duty of today. No legal enactment limiting legacies, however wise it may be, can meet this emergency. Direct consecration alone can make money a means of grace.

It is to truths like these, truths of the living present, that Presbyterianism is to summon men. Our theological schools must train men for twentieth century needs. We cannot, nor can others, answer to the problems of this generation, unless—properly appreciating the devotion of other days—we brace ourselves for devotion to present needs, and so for devotion to present duty. Presbyterianism has never failed to have the man for the hour. It must not fail now. We cannot thrive on traditions. We thrive, and the world thrives, as we respond to present occasions. Presbyterianism should see to it that all these cries of industrialism, of intemperance, of poverty, of bad government, of exposed virtue, are answered by an effort suitable to each need.

THE SERVICE FELLOWSHIP OF THE KINGDOM.

VII. Presbyterianism believes in fellowship. It even lays emphasis on reciprocity. It advances beyond reciprocity, and it extends the hand of full communion to the hand that cannot return full communion. Into a Federation of Churches we can enter "con amore." The church to us is "a body of believers organized to advance Christ's kingdom." We have no mental reserves when we unite in the great co-operative bodies of Christendom. We acknowledge the ordination of other communions; we acknowledge their ministerial functions. To us, they as well as we are "the" church. We resign no claim of our own as being part of Christ's visible body. We deny no claim of theirs as being part of Christ's visible body. It is normal for us to participate in union evangelistic services—and it is normal for us to continue in them to their logical outcome.

Have we not a message, then, to this age that rightly criticises duplication and triplication of resources in the work of the kingdom? And is not this a portion of that message,—that within our own Presbyterianism the spirit of Presbyterianism summons all branches of Presbyterians to be one, declaring that that spirit is such a unifying spirit as should make us glad to lay aside and overlook and forget all that is secondary to that common spirit, and should cause us to see all things in the sweet, strong, inspiring light of the mother of us all.

And then has not Presbyterianism an additional message to all Christianity,—the message that we mean to live the very words of John the Baptist when he said of Christ: "He must increase, but I must decrease." Is it not true that this is our high conception of our place as a denomination,—to serve

other denominations as they serve Christ; that we consider ourselves merely a means unto an end; that we gladly yield our denominational interests to the interests of the kingdom? This is the spirit of Presbyterianism, the spirit of comradeship and of sympathy and of mutual confidence.

Firmly believing in the worthiness of this Presbyterianism and of the world's present-day need of it, I summon us all to a new consecration to Presbyterianism. The iron of the fathers is in us. Let that iron brace us for the new day and the new duties. The beauty of the fathers is in us, too. Let that beauty make us loving and winsome. Our mission is not yet accomplished. The world still needs us. Without us the world would be much poorer than it is. With us the world must be made richer than it is. Into our fold we may honestly and eagerly invite others—not by reason of what the fathers did, but by reason of what we propose to do. Ours is a spirit worthy of acceptance by earnest minds. No man can breathe it and live by it without being a nobler soul; no man can breathe it and live by it without being a blessing to God's world. The ministry that is permitted to cherish aspirations and perform work under the guidance of this spirit is a most worthy ministry. The theological seminary that transmits this spirit into the lives of vigorous youth has a superbly exalted mission.

THE SEMINARY'S EXPRESSION OF PRESBYTERIANISM.

It is to the living and the transmitting of this spirit that this seminary is consecrated. The original founders sought the perpetuation of this spirit. The honored and devoted man whose name this seminary bears, believed in and loved the spirit. The family whose generosity has insured the prosperity and development of this seminary have endowed it that by being true to its ideals it may serve the Lord Christ and save mankind.

Here this McCormick Seminary stands—in the midst of a city that is the largest transportation center in the world; a city that has more miles of railroad in it than any other city in the world; a city that is the greatest port in the world; a city that is the heart of the region which supplies the raw material of the world. As this seminary stands here, at the junction of thoroughfares of street car lines, thousands upon thousands of souls throng past its doors every day. As it stands here, it has but to open its eyes to see the toilers and the ignorant and the wicked; it has but to stretch out its hand to touch the saloon and the abodes of evil; it has but to put forth its foot to reach the schools and churches that are doing institutional work among this great mass of humanity. We are in the midst of human need; we are where danger calls and where destitution appeals, and where opportunity awaits. Ours is no cloistered retirement; ours is the close contact with human sin and human woe.

We believe we are in the very place where Christ himself would station us. We believe that our McCormick Seminary, as a seminary, has a position particularly and blessedly its own. Into this position we bring all the scholasticism gathered through long years of preparatory study, and we surround it with the atmosphere of human need. Ours is a seminary apart from university life, but it is permeated by the investigating spirit of the university, and in addition, it has its working laboratory immediately at hand.

To our seminary we wish young men to come,—young men of manliness, of consecration, of cheer; young men from homes of poverty and from homes of wealth; young men who will face the problems of a lost world with a seeing eye, a tender heart and an heroic spirit; young men who will adorn and glorify the work of the Christian ministry by their culture, scholarship and Christliness. May it be that our adorable Master shall ever find our seminary answering to the deepest yearnings of his heart, as in his name we change darkness into light, and sin into salvation!

THE CONGRESS OF RELIGION

Have we not all one Father? Hath not one God created us?

REV. C. A. OSBORNE, Field Secretary,

To whom all contributions for this Department should be sent.

The Annual Meeting

The series of Congresses to be held in Chicago the first week in June in connection with the annual meeting has been arranged on a comprehensive scale but with a single unifying purpose. It was thought desirable to secure an exhibit from several fields of religious activity, acking experts to tell what religion is doing in the world—what things are both desirable and possible, in order that more earnestly and effectively we could summon all religious men to cooperate for such ends. To put it otherwise, the menace of this hour, manifested in a thousand forms but with a single spirit, is Commercialism. The purpose of the Congress is the culture of the spiritual, the exhibition and demonstration of the scope and the power of the soul in the world of men. The vital things, and things worth while, are fostered and achieved by the souls of unselfish men and women. To set forth some of the results and the obligations of the higher life, the life of religion, and to afford an opportunity to study at first hand some of the work the lovers of humanity are doing, this is the purpose of the meetings arranged in the program published. There will be a preliminary meeting at K. A. M. Temple Sunday, May 20, and a "Congress Broadside" at many churches of different denominations both in Chicago and elsewhere on Sunday, June 3. In most cases two speakers are engaged to assist the local pastor. Arrangements have already been made for special meetings at the following churches:

Austin Church of Disciples, Rev. Geo. Campbell, pastor.

Bethany Cong'l Church, Rev. Jesse Kolmos, pastor.

Hyde Park Baptist Church, Rev. John L. Jackson, D. D., pastor.

Leavitt Street Cong'l Church, Rev. Roy B. Guild, pastor.

Lincoln Park Cong'l Church, Rev. David Beaton, D. D., pastor.

Normal Park Pres. Church, Rev. J. A. Rondthaler, pastor.

Oak Park First Cong'l Church, Rev. Wm. E. Barton, D. D., pastor.

Park Ridge Cong'l Church, Rev. Chas. J. Sage, pastor.

Sixth Pres. Church, Rev. W. P. Merrill, D. D., pastor.

Tenth Pres. Church, Rev. F. N. Riale, pastor.

Union Park Cong'l Church, Rev. F. N. White, D. D., pastor.

Winnetka Cong'l Church, Rev. Benj. S. Winchester, pastor.

Pastors of other churches in Chicago and suburbs are also invited to preach on some phase of our topic,

"The Greatest Need in Religion Today." Over twenty pastors who have heard of this request have signified their intention to join in the "Broadside" for the most vital truth in religion.

The meetings on Monday will all be held at Lincoln Centre. Tuesday forenoon meetings will be at Chicago Commons, corner of Grand avenue and Morgan street, and at the Hull House, 335 South Halsted street (near Polk street), giving an opportunity to inspect the work being done by Professor Taylor and Miss Jane Addams, and to listen to a message from each. Tuesday afternoon meetings at Union Park Congregational Church. Wednesday the meetings will be near the University and will reveal what is being done in pedagogy, theology and Sunday-school teaching, and will include a visit to the University Settlement, with an inspection of "Davis Square," the latest Democratic Social Centre, as well as the philanthropic work being done by Miss Mary McDowell. The evening meeting will be held at the Forty-first Street Presbyterian Church (near Lincoln Centre), Rev. W. C. Covert, D. D., pastor, and will bring the series of meetings to a fitting climax. Arrangements are being completed that will limit the expenses of those attending to a very small figure, and it is confidently believed there will be a generous attendance of leaders from many denominations. Everyone will be cordially welcomed. C. A. O.

Provisional Program of Meetings

(Subject to change.)

Sunday, May 20—At K. A. M. Temple.

Addresses by Dr. Emil G. Hirsch and a prominent reform leader.

Sunday, June 3—At Ten or More Centres.

Topic: "Greatest Need in Religion Today."

(Social service—Spiritual note.)

Two speakers assisting local pastor in different churches of Chicago and suburbs.

Monday, June 4—At Lincoln Centre.

Luncheon at 12:30 p. m.

2 p. m.—Open conference.

Topic: "The Church of Today—Its Mission."

a. Its Weakness (by a prominent journalist).
b. Its Opportunity (by a strong Western pastor).
c. Discussion. Speakers limited to three minutes.

7:30 p. m.—Lincoln Centre Auditorium.

Topic: The Mission of Organized Religion Today. (Speakers of national reputation are expected.)

Tuesday, June 5.

9:30 a. m. At Chicago Commons.

The Conservation of the Family. (Addresses by two experts.)

11:30 a. m. At Hull House.

The Church and Social Service. (Address by an expert.)

12:30. Luncheon at Hull House.

2:30 p. m. At Union Park Congregational Church.

Topic: Some Social Problems.

a. Juvenile Crime.
b. Problem of Poverty.
c. The Tenement.
d. (One other.)

(By leaders in these directions.)

Discussion.

7:30 p. m. Union Park Church.

The Problem of Labor and Capital.

a. Ethics of the Labor Union (by a prominent exponent).
b. Rights and Perils of Capital (by a bank president).
c. The Sympathy of the Church.

Wednesday, June 6.

9 a. m. At University Congregational Church.

Topic: Religion in Educational Circles.

a. The College Man and the Church.
b. Teaching the "New" Bible.
c. Discussion of the Sunday School Problem.

2 p. m. At Chicago University.

Topic: Theological Reconstruction.

a. The Modern Conception of God.
b. The Critical Point in Theology Today.
c. Discussion. Each speaker two minutes.

12:30 p. m. Luncheon at University Commons.

7:30 p. m. At Forty-first St. Presbyterian Church.

Topic: The Church for the World.

Expected speakers will bring meetings to a fitting climax.

Thursday, June 7.

10 a. m. Business meeting and election.

12 m. Luncheon served to all guests by ladies of Lincoln Centre.

THE WATCH TOWER

Watchman, tell us of the night;
What its signs of promise are!

The Week

The Douma in Russia.

It is likely that May 10, 1906, will be regarded as the date which marked the dawning of a new epoch in the evolution of that great nation in which history has been making rapidly these recent months. On Thursday of last week the first Douma or Representative Assembly ever convened in Russia met in the marble hall of the Winter Palace in St. Petersburg and listened with dignity and in silence to the brief speech of the present occupant of the throne of the Romanoffs, who accepted them as henceforth a part of Russia's body politic. Then the representatives of the people proceeded to their own chambers in the Tauride Palace, where they affirmed their purpose, as expressed by Professor Mourontseff, whom they elected their president, "to support their work for the well-being of the people on two bases—namely, respect of the Constitution and the necessity of completing the rights of the Douma. The Czar invited the Douma to coöperate with him in solving the problems of Russia. Probably the coöperation he seeks will consist of a formal approval of his own plans. Probably, also, difficulties will develop; the Czar will close a brief and stormy session and the representatives of the people will be forced to return to their homes with very little history making to their credit. None the less, a new day has dawned in St. Petersburg. When the newly elected president ordered all government officials to leave the hall and these representatives of the bureaucracy reluctantly obeyed, and when Ivan Petrunkevitch mounted the tribune and in the first burst of representative oratory ever heard in Russia, demanded amnesty for those who had suffered for the cause of liberty and now fill the prisons—when these things were cheered to the echo by lawful representatives of the people—a force was set in motion which will certainly go on increasing in scope and power until the last vestige of absolutism is swept away from the ruler of Russia.

President Palma Reelected.

The Cuban Congress in joint session at Havana canvassed the electoral returns last week and proclaimed Thomas Estrada Palma and Mendeze Caporte unanimously elected president and vice president of the Cuban republic. All the Liberals, also the Independents of the provinces of Santa Clara and Santiago, signified their protests by their absence. After the session the whole number of Congressmen proceeded in carriages and automobiles to the palace, where Senator Dolz formally notified President Palma of his reëlection, and the latter replied in fitting terms.

Maxim Gorky Will Not Come.

It seems manifest from letters, telegrams and messages that Maxim Gorky has canceled all his engagements and probably will not appear in Chicago as he had previously announced. The reason given out is that on account of ill health Mr. Gorky is unable to fulfil his engagements, but it is frankly admitted that the atti-

tude of the American people toward him, in consequence of his marital relations, has rendered futile any efforts on his part in behalf of reform in Russia. Possibly the ultimate result of the notoriety Mr. Gorky has earned by his assumption of personal authority in regions of moral law, will be a deeper realization of the mandates of righteousness in public as well as private life. There is a growing realization of the solidarity of the race and an increasing insistence upon the fundamental mandates of righteousness and honesty in all human relations.

Anthracite Coal Strike Settled.

The action of the United Mine Workers and operators in the anthracite district in signing an agreement to continue work under the scale of 1903, has been hailed with universal delight and justifiable thanksgiving. It means very much to the commercial interests of the country and perhaps still more to the individual householder, that there will be peace instead of war in the anthracite coal regions. It is a significant fact also that the agreement was made on the basis of the award of the commission appointed by President Roosevelt in 1903. Not only does this action lend added value to the importance and justice of that award, but it also renews the life of the Board of Conciliation, which was brought into being by the Coal Strike Commission and which has proven one of the most successful arbitration agencies ever appointed. Incidentally, the outcome of the conference makes still more manifest the supremacy of one man whose statesmanship and influence and self-sacrifice reveal the greatest labor leader in the world today—President John Mitchell, of the Mine Workers' Union.

The National Municipal League.

Our present secretary of the navy, Mr. Bonaparte, is also president of the National Municipal League, which recently held its annual meeting at Atlantic City, and the subject of the president's address was "Why we have unsatisfactory public servants and how we can get good ones." The speaker declared we can as readily get good public servants as we can get good military service; we can obtain legislative and executive officers of as high grade as are our judicial officers or even as they ought to be. But to gather the same harvest we must sow the same seed and use the same husbandry. Mr. Bonaparte mentioned three requisites: adequate compensation, reasonable permanency of tenure and decent and sympathetic treatment. While heroism has been chiefly confined to military activity heretofore, there is not only the necessity and the opportunity, but also the achievement of heroic service along the deeper lines of patriotic endeavor. The whole meeting was distinctly encouraging and the outlook seemed hopeful for an increased competency, honesty and patriotism on the part of the servants of the body politic.

Witte Under Discussion.

Ex-Premier Witte was an interested and interesting private individual at the meeting of the Douma in the Winter Palace last week. There is not a little conflict of opinion in the press of the country as to the meaning of the retirement of this erstwhile leader. It is agreed on all hands that no man in Russia has such high standing with foreign bankers, and many prominent journals agree with the *Boston Transcript* that Witte is still the strongest man in St. Petersburg. Confessedly he has accomplished three things: the establishment of a gold standard, the organization of a state liquor monopoly and the industrialization of European Russia. On the second of these achievements rests the financial salvation of the Empire. It is also generally admitted that Witte's career has been a failure; that he retired to private life without the great success for which a statesman could labor; and the usual explanation of this is that "he attempted to run with the hare and hunt with the hounds." Loyal to both Czar and people, he is apparently trusted by neither, but deserted by both. It may be true that his successor is far too weak to rule and that Witte may again be called to power, but it may be doubted whether he could long retain the position of Premier under the form of government which he himself has organized. Witte is an opportunist and though one who believes "the end justifies the means," may have a temporary success, neither a Czar nor a Douma will regard him as other than a means to an end and hence an agent to be dispensed with when opportunity offers.

Dr. Crapsey Is Convicted.

That Dr. A. S. Crapsey would be convicted by a court confessedly hostile to him, particularly when the charge was virtually that his teaching was contrary to the accepted standards of the church, and his defense practically a plea that very many ministers do not accept the old standards of the church, was almost a foregone conclusion. It is hard to see how any other result was possible. The only absurd thing is that any church should try to compel its ministers to believe exactly as their grandfathers did, to deny that new truth might be discovered which would render the old statement obsolete. Dr. Crapsey will probably appeal to a higher court, and if the conviction is sustained he will very likely withdraw from the Episcopal Church. The only safety today for a church thus manacled and anchored to the past is to avoid heresy trials. The life and ministry of Dr. Crapsey prove his creed, produces righteous character—and somewhere it is written "by their fruits ye shall know them."

A Presbyterian Protest.

The venerable Dr. Carter writes from Rome a "confession and a protest," which is to be brought before the National Presbytery, soon to meet in Des Moines, Iowa. The confession plainly sets forth the fact that Dr. Carter no longer believes the literal statements of the "Westminster Confession," and the protest is against continuing as an inviolable standard a statement which few, if any, scholars of today can accept. In the interests of intellectual honesty and even of moral integrity, it would seem highly desirable that a young man could be ordained a Presbyterian minister or elder or seminary professor without being asked to stultify himself by accepting "with enormous mental reservations" a creed which is not being taught in the colleges or seminaries of the country. The day is not far distant when a sixteenth century dogma or a still older "Apostles' Creed" will be regarded as a worthy and inspiring monument, but not as an arbitrary standard of truth.

Americans at Olympic Games.

While the great stadium of Athens fairly rocked to the applause of the thousands gathered under the shadow of the historic Acropolis, the King of Greece had the privilege of presenting prizes to the victorious American athletes who distanced all competitors at the Greek games. Of twenty-nine events the Americans won eleven firsts, six seconds and five thirds, a total of seventy-five points. Great Britain and all her colonies won four firsts, six seconds and three thirds, total thirty-nine points. Greece and Sweden tied for third place. Evidently America is still "some pumpkins" in physical prowess, whatever may be her rank in higher sphere.

At Princeton University.

President Woodrow Wilson delivered an address in Boston recently before the New England alumni of Princeton, in which he outlined the new movement which he has inaugurated at the university, a movement that bids fair to become representative and potent in all the universities of the country. In brief, the plan consists in dividing the students into small coteries, under the direct care of a preceptor, who is chosen from among specialists of some years post-graduate experience in weighing values and forming mature judgments as to the meaning and the trend of ideas and events in his department. Apparently the plan means an introduction of the spirit and method of the seminary into under-graduate instruction, which will enable the large universities to compete in some measure with the confessed advantage of the small college, which brings students under the personal touch and inspiration of the teacher.

Department of Commerce Acts Again.

Within the past week the Department of Commerce and Labor has taken action against practically every manufacturer or compounder of drugs and patent medicines in the country. The basis of the action is found in the fact that practically every wholesale druggist and dealer is in a trust, which not only compels the public to pay an unjust profit on drugs, but also enables unscrupulous dealers to sell concoctions that are either worthless or absolutely destructive to health, at enormous profits. The laws of the state of New York have, for example, listed thirty-five drugs which cannot be sold except when plainly labeled "poison," but any person, learned or ignorant, honest or dishonest, may use any or all of these drugs in a patent medicine and offer it for sale without disclosing its ingredients. In one form or another, panaceas for all human ills are advertised at enormous expense—the Proprietary Association spends $40,000,000 annually in advertising, and the long suffering public is not simply gullible enough to pay the price of worthless mixtures, but is also ignorant enough to use dangerous and even deadly concoctions sold under the protection of the law. Perhaps it is not far from truth, as one speaker declared in the Congregational Conference in Oak Park last week, the supreme danger that threatens America today is found in the greed of unscrupulous commercialism. If the present action of the Department will only result in some quietus on the patent medicine abomination, will lessen the sale of poor whiskey under the name of "Peruna" or some similar fake, it will bring great good fortune to thousands of homes. C. A. O.

THE HOME

Helps to High Living

SUN.—Hatred stirreth up strifes;
But love covereth all transgressions.
MON.—Walk with wise men and thou shalt be wise.
TUES.—He that is slow to anger is better than the mighty;
And he that ruleth his spirit than he that taketh a city.
WED.—Pleasant words are as a honeycomb,
Sweet to the soul and health to the bones.
THURS.—Thine own friend and thy father's friend forsake not.
FRI.—A good name is rather to be chosen than great riches,
And loving favor rather than silver and gold.
SAT.—A cheerful heart is a good medicine;
But a broken spirit drieth up the bones.
—*Book of Proverbs.*

Japanese Lullaby

Sleep, little pigeon, and fold your wings—
Like blue pigeon with velvet eyes;
Sleep to the singing of mother-bird swinging,
Swing the nest where her little one lies.

Away out yonder I see a star—
Silver star with a tinkling song;
To the soft dew falling I hear it calling—
Calling and tinkling the night along.

In through the window a moonbeam comes—
Little gold moonbeam with misty wings;
All silently creeping, it asks: "Is he sleeping—
Sleeping and dreaming while mother sings?"

Up from the sea there floats the sob
Of the waves that are breaking upon the shore,
As though they were groaning in anguish and moaning—
Bemoaning the ship that shall come no more.

But sleep, little pigeon, and fold your wings—
Little blue pigeon with mournful eyes.
Am I not singing?—see, I am swinging—
Swinging the nest where my darling lies.
—*Eugene Field.*

The Maternal Love of Spiders

It is not unusual to find, in fields of oats, panicles which are more or less enveloped in spiders' threads crossing in every direction, so as to form whitish nodules the size of pigeons' eggs, and inclosing in their tissue the spikelets, and sometimes the leaves of the grain. These are the nests of a spider, the *Chiracanthium carnifex,* which is of a yellowish gray color with a brownish band on the dorsal face of the abdomen.

Upon opening one of these nests, it is seen that the interior is hollow and that only a small part of the cavity is occupied by the eggs and the mother. The former are in a little spherical cocoon, formed of silk like the side of the nest to which it is securely attached, while the female which has laid the eggs remains within the nest; she is often found resting on the cocoon itself, but sometimes leaves that place. When an opening is made in the wall, she goes to see what has happened, and may even go outside, but she hastens back, and immediately begins to weave a tissue to mend the breach in the nest. Her love for the cocoon is manifest, for she never abandons it even when tormented.

How far-reaching this maternal love is, and its duration, is the question which Mons. A. Lecaillon has attempted to solve by removing the true mother of each nest and giving her place to a stranger, which we shall call the "pseudo-mother." Some of his experiments have all the interest of a little drama.

After having made a break in the web of the nest, the mother is removed and her place is given to a pseudo-mother. She enters it without hesitation, takes a survey of the interior, and at once begins to close the entrance. The mother is then brought to the nest. She goes toward the entrance and wishes to penetrate it, but stops on finding the place occupied. The pseudo-mother, who cannot come out while her adversary remains at the entrance, seeks to defend herself against the attack with which she is threatened, and puts herself on the defensive. The mother then shows signs of violent anger. She rocks her body from right to left and from left to right, and the two spiders exchange blows through the opening.

The mother's attitude is violently offensive, menacing to seize her adversary, while that of the pseudo-mother—who cannot come out to save herself, since the opening is besieged—is one of fear and only defensive; she is conscious that she is not at home. Twice the besieger leaves the entrance to find some other place to penetrate into the nest. Her opponent then attempts each time to jump across the opening to save herself, but the mother, seeing this, immediately returns to seize her. The pseudo-mother, not entirely out of the nest, has only time to throw herself back, and finally, the mother having withdrawn the third time, she is enabled by a quick movement to escape, although the former again advances, but cannot seize her.

The attack of the nest by the mother continues a quarter of an hour. Then, after having spent several seconds in assuring herself that her rival has disappeared, she enters, but comes out two successive times in order to again explore the exterior. Finally she returns and, after remaining immovable for five minutes, begins to stop up the aperture. The pseudo-mother is placed upon the nest three times, but refuses positively to approach from the side, and retreats precipitately.

This experiment shows that the pseudo-mother readily adopts another nest, even when she has been separated from her own several days, but does not defend it against the attack of the mother. When the latter is in the nest, she refuses to try to enter. The mother, on the contrary, does not hesitate to besiege her enemy until she overpowers her and regains possession of the nest.

The experiment is repeated after the mother has been kept from her nest twenty-four hours, and it has been found that she shows great attachment to it, with a desire to again gain possession. But, at the same time, the pseudo-mother has become attached to her nest of adoption, not leaving it voluntarily, and even defending it vigorously from the attack of the true mother.

When the mother had been kept from the nest eight days, she did not show any interest in her eggs, nor try to recover them when placed in the vicinity.

Maternal love among the spiders which have been studied is therefore very manifest, but it diminishes when the mother is kept away, and finally disappears.—*Translated from La Nature in the Scientific American.*

A Good Play

We built a ship upon the stairs
All made of the back-bedroom chairs,
And filled it full of sofa pillows
To go a-sailing on the billows.
We took a saw and several nails,

And water in the nursery pails;
And Tom said, "Let us also take
An apple and a slice of cake;"—
Which was enough for Tom and me
To go a-sailing on till tea.

We sailed along for days and days,
And had the very best of plays;
But Tom fell out and hurt his knee.
So there was no one left but me.
—*Robert Louis Stevenson.*

PUBLISHED WEEKLY | UNITY | ESTABLISHED 1878

THE UNITY PUBLISHING COMPANY
ABRAHAM LINCOLN CENTRE
Entered at Chicago, Ill., Postoffice as Second Class Matter

$2.00 PER ANNUM

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THE FIELD

"The World is my Country, to do good is my Religion."

Protest and Confession

BY REV. SAMUEL T. CARTER, D.D.

An open letter to the general Presbyterian assembly:

"Fathers and Brethren:

"The presbytery of Nassau overtured the general assembly a year ago, asking that the brief statement of doctrine be substituted for the Westminster confession as the confession of our church. By a practically unanimous vote the general assembly rejected this overture and retained the Westminister confession. By this action of the assembly many ministers are compelled to declare their acceptance of a confession which they do not heartily believe, and many of our best members to acknowledge a creed of which they are ashamed. I appeal from this action of the assembly to the manliness ond honesty of the ministry and membership of the Presbyterian church.

"Many years ago when I was ordained to the ministry of the gospel I declared in the most solemn manner that I believed the Westminster confession to be the truth of God. I now in an equally solemn manner declare that I do not believe it to be the truth of God; that I utterly reject it as a setting forth of the character of the heavenly father.

"There never was, there is not now, and there never will be such a God as the God of the Westminster confession. It is an idol of man's invention as truly as any worshiped in Delhi, Pekin or Africa. I believe that the great and true God is infinitely and exquisitely good and gracious; that the one thing that we can neither fully receive nor declare is the boundless love of God; that all the noblest exhibitions of human love are but bright and beautiful sparks from that intense and divine flame—the love that through ages and generations has been leading men by the fullest wisdom and most tender providence to heights of knowledge, love and boundless hope that far transcend all human thought.

"I lift up this overwhelming divine love before my fellow men, believing that this alone will draw all men unto him. I believe that the Westminster confession darkens and denies this great love of God and should not be retained as a confession by any church today, and that our church is false to its greatest duty of being a true witness for God so long as it retains this confession.

"I send this protest and confession to the clerk of the general assembly, and I invoke upon it the blessing of Almighty God and the kindly judgment of all honest men."

For years Dr. Carter has been a moving spirit in a movement to secure the revision or abolition of the Westminster confession. Some half dozen years ago the controversy almost disrupted the general assembly of the Presbyterian church in Scotland. The interpretation of God in the Westminster confession, which is the fundamental basis of the Presbyterian creed, has been criticised again and again, though seldom in so emphatic a manner as by Dr. Carter. His letter recalls a statement made by him on the eve of his departure for Italy, when he said:

"To me this whole subject is a matter of truth or falsehood. To my own mind the character of God, as portrayed in our received confession, simply is false. And the matter appears to be of the greatest importance because I believe the biggest and worst lie of all the big, bad lies of the world is a lie about God."

In September of 1904 Dr. Carter made his first public attack on the Westminster confession in an open letter to the presbytery of Nassau, which attracted wide attention. In the letter Dr. Carter assailed certain doctrines "received by the church, but not generally believed," as he said. The reading of the letter at a Presbyterian meeting in Oyster Bay precipitated a discussion over the statements it contained.

The controversy extended over the period intervening between the Oyster Bay meeting and the next meeting held in Jamaica in December. It was believed that for the penning of the letter Dr. Carter might be tried for heresy, but after appearing before the presbytery of Nassau and making an eloquent appeal for truth and the dropping of all misstatements, however time honored, he triumphed in that, instead of trying him for heresy, the presbytery voted to overture the general assembly to drop the Westminster confession and substitute the brief statement of the reformed faith.—*Chicago Tribune.*

Foreign Notes

SOME QUESTIONS FOR THE LABOR PARTY.—At the International Peace Congress held in Lucerne last September a committee was appointed to investigate the differences in attitude and method between organized labor and the organized peace workers known in continental circles as Pacifists, and to endeavor to bring about more widespread coöperation between the two. On this committee were appointed MM. Green, Perris, Appleton and Miss Robinson, for England; MM. Fried, Phil. Hanauer, Quidde, Umfrid, for Germany; Edwin D. Mead and Miss M. E. Hawley, for the United States; P. Allégret, Aug. Fabre, P. Quillard, Prudhommeaux, for France; Houzeau de Lehaie, H. La Fontaine, for Belgium; Arn. Agnelli, Ed. Giretti, for Italy; Dr. Henri Morel, Dr. Hertz, for Switzerland, and Miss J. Backer, for Holland, these representatives to add to their numbers in any given country as circumstances require. The president is Mr. Houzeau de Lehaie, member of the Belgian senate; the secretary, Mr. J. Prudhommeaux, 12 Rue Bourdaloue, Nîmes, to whom all letters and communications should be addressed.

While fully realizing that conditions are different in the various countries, and leaving the largest liberty to its members in pursuing their investigations in their native land, the chairman and secretary have published and distributed to the members the suggestive circular prepared for use in their own territory. While too long for reproduction in UNITY in full, the main points of its argument may be summarized as follows:

Attention is first called to a series of recent articles by Mr. Hubert Lagardelle in the *Mouvement socialiste*, giving the results of an investigation as to the idea of country among the laboring class. An examination of the replies there published shows at once a striking unity in the aspirations of the exponents of revolutionary trade-unionism and very distinct divergences between their conception of country and the views professed by those whom we are accustomed to designate as Pacifists. The latter, though a butt for the ridicule of the conservative parties, are nevertheless treated as reactionaries by the ardent labor leaders, while the Pacifists themselves are often more concerned about defending themselves from the charge of anti-patriotism than about seeking what there may be in the aspirations of the laborers in harmony with their own program of action. This misunderstanding is due to mutual ignorance, and it is hoped that frank explanations may dissipate it.

Furthermore, the constantly growing number of adhesions to the Peace movement on the part of labor organizations, which in England alone represent more than two million families; those of the socialists won over to parliamentary action and hence to the evolutionary method, and, finally, the resolutions of radical and radical-socialist congresses held in France in recent years, prove that if pacifism still meets with too many who are indifferent among the laboring class, its only declared adversaries are in the ranks of the revolu-

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tionary trades-unionists. Whether this hostility is justified, and whether there may not be circumstances under which it would be entirely to the workman's advantage to make common cause with the peace worker, these are the questions underlying the present investigation.

Analysis of the articles in the *Mouvement socialiste* has shown that in the opinion of the trades-unionists themselves, the labor party, if it should attempt to organize a general strike of the army, would be far from obtaining the support of a third of the soldiers in active service, and that the number of strikers among the German military at the present time would probably prove infinitesimal.

In conclusion, then, whether it be a question of social revolution, of a general military strike or of the fusion of countries by the abolishing of frontiers, the labor leaders themselves are compelled by the evidence to admit that these means of solving the problem are uncertain, conditional, or at least postponed to an occasion whose date it is impossible to foresee.

Meanwhile we must live, must adapt ourselves to the time in which we are and prepare the future. Meantime war threatens us; we go on conquering colonies by deceit or by violence; military budgets increase beyond measure; the mortality in the barracks far exceeds that in civil life. But meantime, also, juridical relations are establishing themselves between nations, appeals to arbitration are becoming more frequent, and the second conference of The Hague is announced. Why, then, should the labor party, contrary to the tactics it has thought best to adopt in the economic and social domain, refuse to aid evolution in the international domain?

It is to be noted, in fact, that even while preparing the hypothetical general revolution, the proletarian vanguard does not disdain to pursue by various means of direct action (local strikes, collective demonstrations, etc.) the partial amelioration of its condition. Campaigns for the eight-hour day, against the use of phosphorus and white lead, etc., testify to the regular employment of these tactics. Furthermore, it is the aggressive trade-unionists themselves who declare that all measures for the emancipation of labor need international extension to render them effective. Does not interest, then, as well as logic, make it their duty to aid the internationalization of countries along the evolutionary lines advocated by the Pacifists? From the point of view of the trades-unionists themselves is it not reasonable to say that all that evolution shall have accomplished will be so much less to be done by revolution?

The Pacifist party, then, which, with no lack of interest in efforts intended to inaugurate a more equitable division of the products of labor, pursues as its essential aim the establishment of a new juridical order, and the Labor party, which assumes as its mission the establishing of a new economic and social order, can and ought to collaborate on the clearly defined field of war against war, and this by virtue of that solidarity which links all social problems. It still remains to be shown that the realization of the proletarian scheme would enable us to dispense with the carrying out of the Pacifist program. Whatever success may be in store for the hopes of the revolutionaries, the juridical order which the Pacifists wish to bring in will retain all its value after as well as before the

triumph of the demands of the workingmen.

Succeeding paragraphs seek to prove that the mere abolishing of boundaries and the overthrow of the capitalists, or a property-owning class, will not in itself be sufficient to remove all occasions of conflict; that it will, in fact, but make way for more terrible struggles over the organization of production and the distribution of profits. Nothing gives us reason to expect any radical change in man's nature, or that controversies between individuals, and between groups of individuals, will suddenly cease. After thousands of years, courts of law regulating the relations of individuals have not done away with the law of requital nor with lynch law. Let us, then, hasten to create international tribunals, which may render more rare collective aggressions and vendettas, if we would not have the new economic order that is to enchant us constantly endangered by sudden outbreaks of coalized selfishness.

All this by way of introduction to the following questions, to which answers from labor organizations are desired:

1. Would it not, in your opinion, be for the interest of the working class to aid in multiplying such economic and juridical relations as tend to unite nations across still existing frontiers?

Among ties of this nature already in process of realization we may call to mind unification of monetary standards and standards of weights and measures; mutual-protection against epidemics; international safeguarding of the work of women and children; repression of the white slave trade; the propagation of an international language, etc., etc.

2. Ought not the laborers of all countries to unite with the Pacifists in demanding that their governments shall, in case of war between two or more powers:

(a) Forbid financiers, under heavy penalties, to lend money to the belligerent states.

(b) Prohibit the emission by themselves or within their territorries of war loans launched by the said belligerent states?

3. Should not the laborers of all lands incessantly demand pacific international intervention on behalf of the martyr peoples (Jews, Russians, Armenians, etc.)?

4. Do you approve the conclusion between nations of permanent arbitration treaties bearing the obligation to submit all differences that may arise, without restriction or reservation, to The Hague Court of Arbitration?

5. Do you approve the periodical sessions of the Interparliamentary Conference, and the mutiplication of international congresses, especially of Peace Congresses? Would you feel disposed on occasion to participate actively in these latter?

6. Do you no tthink that the organized proletariat ought to undertake a relentless crusade against:

(a) The great trusts and corporate interests that push the governments to colonial conquests?

(b) The commercial, mining, india-rubber and other organizations that practically control these Asiatic or African colonies?

(c) The methods of spoliation and torture employed toward the natives by the colonizing governments?

7. Should not organized labor make common cause with those Pacifists who demand in their respective countries:

(a) A distinctly pacific education of the young by improvement of the spirit which inspires the methods and the books used in the schools?

(b) Equality of all citizens in respect to military service?

(c) Reduction of the time of service with the colors?

(d) The democratization of the army and the passage of officers through the barracks; equal pay for all military men, officers and soldiers; the suppression of councils of war?

(e) The suppression of the use of the army in strikes and internal troubles?

(f) The limitation of armaments and military expenses, and their progressive and simultaneous diminution in all states?

(g) The transformation, with as little delay as possible, of the standing armies of the various countries into a purely defensive militia, incapable of lending itself to a *coup d'état* at home or a war of conquest abroad?

While a few of these questions are not so directly pertinent here in our own country, they are very significant of conditions elsewhere, and to most of them a reply is now in order from American labor organizations as well as others.

M. E. H.

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